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**Our Treasures
- Unity In The
Efforts Of
Deen**

A brilliant insight

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Introduction

Each righteous effort of *Deen* is a tower on its own. No effort's importance should be criticized or lowered to prove the greatness of another effort. All efforts are important and beneficial and each effort supplements the other.

The field for the work of *Deen* is so vast, that there is no time for in-fighting, criticism etc. There is neither a need to 'poach' followers of one effort for another, nor the need to fear that the followers of the effort we are striving in are being 'poached'. There should also not be any concern if anyone does 'floor-crossing' and moves to another effort of *Deen*. There are, in any case, very few who are to some degree involved in some effort of *Deen*. There are billions on whom effort has to be made, and this should be the field of concentration for us all.

Have you savoured that feeling of warmth, that joy, while travelling a long distance between remote towns, when a familiar yet strange bobbing image on the horizon catches your eye? As you speed closer, "ALHAMDULILLAH" involuntarily passes the lips. A *Pedal Jamaat!* Yes they were in our locality a month ago, spreading the *Deen* of Allah (سُبْحَانَ تَعَالَى). This is the effort of *Jamaat* work.

What about that special feeling when sitting in the *Majlis* of your beloved *Shaikh*, as the pearls of wisdom and advice flow from his lips. The different ways in which he guides you into the blissful garden of the love of Allah (سُبْحَانَ تَعَالَى), sometimes with the whiff of this fragrant flower, and sometimes with a scent of that one. The air is filled with a variety of fragrances. This is the effort of the *Khaanqah*.

You enter a *Daarul Uloom*, and along the length and breadth of the *Masjid*, on either side of desks sit students, either swaying, revising their *Hifz*, studying *Hadith*, or debating a point in their pet subject '*Mantiq*' [logic]. It makes you envious of them - doesn't it? This is effort of the *Makaatib* and the *Daarul Ulooms*.

Allah has indeed blessed us. These *Ne'mats* [bounties] are not as far-fetched now as they were two or three decades ago. These *Ne'mats*, including *jihad*, the publishing of Islamic literature, the effort of social and welfare work, and many others, are efforts in *Deen* which guide many, to Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ). The results are clear for all to see. How many more *musallees* attend the *Masjid* now, than three decades before? How many more men wear *Kurtas* and have grown the *sunnat* beard? How many more women there are in *Purdah*? Undoubtedly *Hidaayat* [guidance] comes from Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ), with efforts of this nature.

Sadly, it is oft argued or debated as to which of these efforts is superior. What a futile exercise! *Hazrat Rabia Basria* (رضي الله عنها) once said, "Instead of cursing *Shaytaan* one 'SUBHAANALLAH' earns me Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ)'s pleasure and untold rewards".

There is nothing wrong with cursing *Shaytaan*. However, by reciting "SUBHAANALLAH" just once, Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ)'s pleasure is earned, and the rewards themselves are untold. Similarly in arguing or debating as to which effort is superior, lies the likelihood of earning Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ)'s *wrath* that exists due to the possibility of falling into *Gheebat* [backbiting]. It is better to serve in the effort that best suits you, as therein lies not only untold reward, but the pleasure of Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) as well, and if more efforts can be served, *Alhamdulillah*, this bounty should be welcomed, as in it lies great blessings.

OUR TREASURES-UNITY
IN THE EFFORTS OF DEEN

These efforts are our treasures, and the diversity of choices Allah (سُبْحٰنُ و تَعَالٰى) has blessed us with is yet another ne'mat. Unity in assisting, complimenting - even making *Duaa* - for success of the other efforts is in itself a huge bounty. With this in mind, we must remember that no effort is superior to the other, as all these efforts entail striving to bring people closer to our Creator. The striving should be for Him, and Him alone, and the reward is from Him, and Him alone.

May Allah (سُبْحٰنُ و تَعَالٰى) grant us all the capacity to realise and act in accordance with the advices rendered.

Aameen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَمَّا بَعْدُ وَقَالَ اللَّهُ تَعَالَى

AMMAA BA'AADU WA QAALALLAAHU TA'AALA

يُعُوذُ بِاللَّهِ وَرَسُولِهِ لَئِن تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ

رَيْبُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

WA ATEE ULLAAHA WA RASOOLAHU WALAA TANAAZAOO
FATAFSHALU WA TAZHABA REEHUKUM WASBIROO
INALLAAHA MAAS SAABIREEN

(Para 9; Surah 8; Al-Anfaal, Juzz of Ayah 46)

SADAQALLAAHUL AZEEM

صَدَقَ اللَّهُ الْعَظِيمُ

“And obey Allah and His Messenger, and fall not into disputes, lest ye lose heart, and your power depart; and be patient and persevere; for Allah is with those who patiently persevere. Allah (سُبْحَانَهُ وَتَعَالَى) has given us a formula for our complete success in *Dunya* and *Aakhirat* which is *Deen*, and as we explained last week, we have to adopt *Deen* in totality. This effort should be made continuously. Perhaps until *Maut*, [death], *Deen* in totality will not be attained. With regard to the final detail, at whatever level a person may be, he feels satisfied that he has attained the required level of *Deen*.”

For example, a person who dresses in western garb, [pants and shirt], when asked, would reply that there is nothing wrong with the garb they wear, the jurisprudence is available as to his conformity of attire. He doesn't even feel that there is anything wrong with it. However, when Allah (سُبْحَانَهُ وَتَعَالَى) gives him *Taufeeq*, and the value of wearing the *Kurta*, the *Sunnat* dress, comes to him, he then thinks how is it possible for other people to wear the western garb. This is when he

forgets his own past. He then feels that all Muslims should wear the *Kurta*, and the wearing of western garb is not tolerable. In fact, as important, if not more important than this, is the beard, and wearing the trousers below the ankles.

Some people feel that despite not having a beard, they are good Muslims. They feel they do everything which is required of them. However, the day he understands the value of the *Sunnat* beard, he will appreciate growing the beard. Therefore irrespective of what level of spirituality a person is, when he is blessed with a higher level, he appreciates what Allah (سبحانه وتعالى) has granted him.

Like this, there are so many finer things, which if I mention, many would think that this is extremism being discussed, and it would be going beyond the limits. However, as I mentioned last week, one should keep on making the *Du'a*,

اللَّهُمَّ ارِنَا الْحَقَّ حَقًّا وَارْزُقْنَا تَبَاعَهُ
وَارِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ

ALLAH HUMMA ARINAL HAQQA HAQQA WAR ZHUQNAT TIBAA'AH
WA ARINAL BAATILA BAATILA WARZHUK NAJ TINAABAH.

*Our Sustainer show us the truth as truth, and grant us
sustenance of following it. And show us falsehood
as falsehood, and grant us the sustenance
to abstain from it.*

By the *Barkat* of this *Du'a*, a person will realize the truth as truth, and falsehood as falsehood himself. He will come closer to understanding. His living, his house, the furniture in his house, his lounge, will make him aware that his lifestyle is not according to the *Sunnat*. He would question the use of these material things. These are all western style commodities.

Going into a bit of detail, just to give one personal example, we thought that we were also on *Deen*, while we were in Germiston. Our first child, a daughter was about two years old, when some people visited us, and she was dressed as we felt a young Muslim girl should be dressed, with an *Izaar*, dress, and a scarf, but we were told that we had put a frock on for her, and not a *Kurta*, which is *Sunnat* for a girl to wear. When a child is born, it is accepted as the norm to dress the baby in a baby suit. However, it is frowned upon if babies are dressed in a *Kurta*. If the child is not trained from the early years, how then, do we expect the child to grow up to be obedient in the later years?

There are so many finer things that many pious people, people who are *Tahajjud Guzaar* (those who observe *Tahajjud Salaah*), overlook. There are so many things that are lacking, however, a person should continue making effort to acquire *Deen* in its totality.

This effort, however, is not confined to one particular way. There are so many efforts of *Deen*, and as *Hazrat Shaikhul Hadith Moulana Muhammed Zakariyyah Saheb* (رحمۃ اللہ علیہ) has written in *Fazaa'ile A'amaal*, that the *Sahaaba* (رضی اللہ عنہم) were that group of people whom Allah (سبحانہ و تعالیٰ) had chosen in that they managed to complete every effort of *Deen*.

Allah (سبحانہ و تعالیٰ) had given them that capacity. This is not prevalent in the *Ummat* today. Today, hardly anyone has the capacity to be able to accomplish every aspect of *Deen* to its maximum, and as it is required. That was a quality of the *Sahaaba-e-Kiraam* (رضی اللہ عنہم). These efforts have then been divided, and there are so many ways of making an effort. Whichever way a person can adapt to, and finds himself comfortable with, and more than that, the way that is required the most at a certain time in a certain place, should be applied.

For example, there is the effort which the *Qur'aan Shareef* specifies. One is *Deen*, and one is the effort for *Deen*. The *Qur'aan Shareef* specifies the duties of *Nabi-e-Kareem*, as the efforts of *Deen*, and this was the *Du'a* of *Hazrat Ibraaheem* (عليه السلام)

بِنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

RABBANAA WABA'ATH FEEHIM RASOOLAM MINHUM
YATLOO ALAIHIM AAYAATIKA WA YU ALLIMUHUMUL
KITAABA WALHIKMATA WA YUZAKKEEHIM INNAKA
ANTAL AZEEZUL HAKEEM.

(Para 1; Surah 2; Al-Baqarah, Juzz of Ayah 129)

“Our Lord, send amongst them a messenger of their own,
who shall recite Thy signs to them and instruct them
in His scripture and Wisdom and sanctify them.
For Thou art the Exalted, the Wise.”

The first part of the above *Du'a* is related to *Tilaawat-e-Qur'aan*. This is the subject of the *Makaatib*, and the importance of the *Makaatib*. This is one tremendous effort of *Deen*.

Moulana Ahmad Saadiq Saheb of Port Elizabeth's *Majlis-ul-Ulama* says that the *Jihad* of the century is to establish *Makaatib*, and *Madaaris*. I am in 100 percent conformity to *Hazrat Moulana's* suggestion.

This is one of the greatest needs of the time. I don't want to delve into this subject, which, incidentally, is very essential, but the *Maktab* is a place where, if run correctly, forms the foundation of the *Ummat*. This is a place which practically every Muslim child attends.

Leave alone our sayings, the Roman Catholic church says that if a child from birth to the age of 5 is given to them, they will indoctrinate the child, [this is when we think it is time for the child to play], to such an extent, that for the rest of the child's life, it will remain a Roman Catholic.

Therefore those initial years of the child are so important, and this is from day one onwards. *Hazrat Ali* (رضي الله عنه) said that the child's time for play is until the age of seven. It is then that its learning time starts. This is the learning age when if the child is given proper training - what they call indoctrination - which we term the building of his *Aqaaid* [beliefs], his *Akhlaaq* [character], and his *Aamaal* [deeds]. This is what we call the *Makatab Ta'leem*. *Hazrat Ibraheem* (عليه السلام) asked for this from Allah (سبحنا وتعالى). Allah (سبحنا وتعالى) accepted this *Du'a*:

مَنْ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ
سِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
حِكْمَةً ۚ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝

LAQAD MANNALLAAHO ALAL MU'MINEENA IZH BA'ATHA
FEEHIM RASOOLAM MIN ANFUSIHIM YATLU ALAIHIM
AAYAATEHI WA YUZAKKEEHIM WA YU ALLIMUHUMUL
KITAABA WALHIKMA WA IN KANU MIN QABLU
LAFI ZAALALIN MUBIN

(Para 4; Surah 3; Al-Imraan, Juzz of Ayah 164)

Allah did confer a great favour on the believers when
He sent an apostle from amongst themselves,
rehearsing on to them the signs of Allah,
sanctifying them, and instructing them
in scripture, while before that, they
had been in manifest error.

Then *Hazrat Ibraheem* (عليه السلام)'s second *Du'a* was

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

WA YU' ALLIMUHUMUL KITAABA WAL HIKMAH

“And instruct them in His scripture and wisdom.”

This is the second effort of *NABI-E-KAREEM* (صلى الله عليه وآله).
The third *Du'a* *Hazrat Ibraheem* (عليه السلام) asked was

وَيُزَكِّيهِمْ

WA YUZAKKEEHIM

“And sanctify them (*Tazkiah-e-nafs*).”

Allah (سبحنا وتعالى) accepted the *Du'a* of *Hazrat Ibraheem* (عليه السلام).
However, Allah changed the *Tarteeb* [order], of his *Du'a*.
Allah (سبحنا وتعالى) mentioned

يَتْلُوا عَلَيْهِمْ آيَاتِهِ

YATLU ALAIHIM AAYAATIHI

“Who shall reveal Thy signs to them.”

First, then Allah (سبحنا وتعالى) placed

وَيُزَكِّيهِمْ

WA YUZAKKEEHIM

“And sanctify them.”

This effort Allah (سبحنا وتعالى) made more important. The third
effort Allah (سبحنا وتعالى) had granted was

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

WA YU' ALLIMUHUMUL KITAABA WAL HIKMAH

“And instruct them in His scripture and wisdom.”

Hazrat Moulana Abdul Ghani Phulpuri (رحمة الله عليه), a very great
Aalim and *Sufi* interpreted

يَتْلُوا عَلَيْهِمْ آيَاتِهِ

YATLU ALAIHIM AAYAATIHI

as the *Makaatib*, and,

وَيُزَكِّيهِمْ

WA YUZAKKEEHIM

as *Tazkiah-e-Nafs*, and this is the *Khaanqah*, and

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

WA YU' ALLIMUHUMUL KITAABA WAL HIKMAH

are the *Daarul Uloom*s. Therefore these are three basic efforts which the *Qur'aan Shareef* has defined. Then another effort which the *Qur'aan Shareef* has given as a duty to NABI-E-KAREEM (ﷺ) is

الرَّسُولُ بَلَّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ
تَفَعَّلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ
النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

YA AIYYUHAR RASOOLU BALLIGH MAA UNZILA ILAIKA
MIN RABBIK WA IN LAM TAF AL FAMAA BALLAGHTA
RISAALATAHU WALLAAHU YA'SIMUKA MINAN NAAS
INNALLAAHA LA YAHDIL QOWMAL KAAFIREEN

(Para 6; Surah 5; Al-Maidah, Juzz of Ayah 67)

Oh Messenger, proclaim the message which has been sent to thee from thy Lord. If thy did not, thou would not have fulfilled and proclaimed His mission. And Allah will defend thee from men [who make mischief]. For Allah guides not those who reject faith.

This *Aayat* directs us to make *Tableegh*, and here, *Tableegh* means to non Muslims. To the Muslims it is *Tazhkeer*.

وَذِكْرٌ فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ

WA ZAKKIRN FA INNAZ ZIKRA TANFA'UL MU'MINEEN.

(Para 27; Surah 51; Az-Zaariyaat, Juzz of Ayah 55)

“And teach Thy message for teaching benefits the believers.”

Tableegh is for the non Muslims, which is practically zero in the *Ummat*. Very few people are making *Tableegh* to the non Muslims. This is also a duty of the *Ummat*. In fact, *Jihad* comes into existence when *Tableegh* takes place.

Today we have, for example missionaries, like Jehova’s Witness, etc., who come to our doors, and who roam freely within our areas. However, can you imagine, a group of Muslims, going to a white area, giving *Da’wat* door to door. Let alone their abuses, we are afraid of the dogs that will chase us. For this effort, we are scared. If we should succeed in going out to give them *Da’wat*, we could expect confrontation. This is when we will invite them to our *Deen*, for three days, and if they don’t accept, then *Jihad* would be waged against them. This is where *Jihad* comes into existence.

However, today *Tableegh* is non existent. The most it is practically carried out, is by means of the distribution of some literature to the non Muslims.

The *Tableegh* of the *Sahaaba* (رضي الله عنهم) was as explained in the example above.

They did not make *Tableegh* to Muslims. They made *Tableegh* to non Muslims. Though to Muslims, *Tableegh* is necessary, but *Tazhkeer* is more essential. *Tazhkeer* is also one effort which *Ulama-e-Kiraam* do in the form of *Waaz*, *Bayaanaat*, in the form of literature, the distribution of pamphlets, and the like. The talk’ that is currently taking place, this *Jumu’ah Bayaan*, is a form, of *Tazhkeer*.

Another type of effort that the *Ummat* is responsible for, is the effort of ‘ social and welfare work. In fact, this was the first effort of HUZOOR NABI-E-KAREEM (ﷺ), even before making *Tableegh* to non Muslims. When *Wahi* came down to NABI-E-KAREEM (ﷺ), in the cave of *Hira*, he came to notify *Hazrat Khadeejah* (رضي الله عنها) of what had taken place, and he was really worried. *Hazrat Khadeejah* (رضي الله عنها) advised NABI-E-KAREEM (ﷺ), “Allah will never destroy you. You look after the widows and the orphans.” This is social and welfare work, which is the foundation for *Tableegh*.

Our *Shaikh* (دامت بركاتهم) says that in *Surah* “WATTEEN”, mention is first made of TEEN [which means fig], then ZAYTOON [which means olive]. This is food that gives nourishment to the physical being. After this mention is made of TOOR-E-SEENEEN, and BALADIL AMEEN. This is what gives nourishment to the spiritual being. Therefore one should first feed the people, give them food to eat. Then comes spirituality. First win the person over, and then you can give him *Da’wat*, as now he will accept your *Da’wat*. But a dry *Da’wat* does not have the effect.

In fact, social welfare work was the first work of NABI-E-KAREEM (ﷺ). We notice towards the end, how widespread *Da’wat* had become. NABI-E-KAREEM (ﷺ) gave non Muslims valleys full of livestock. This is how people’s hearts were won over. This is what is called TA’LEEF-E-QULOOB. This aspect of *Deen* is extremely important, yet we feel that this is not for us.

Today ALHAMDULILLAH Muslims have taken a stand regarding social welfare work.

Generally, this kind of work was left to the Red Cross. In fact, there are many many Muslim countries that donated money to the Red Cross. Really, the Red Cross doesn’t do the work

of social welfare, this is just a front, what they really do is propagate Christianity, and worse than that, they spy on Muslim countries. Today, **ALHAMDULILAH!** Both, Arab, and non Arab Muslims are standing up and getting counted as far as social and welfare work is concerned.

Another very important effort with regard to *Deen*, is the effort of *Jihad*. Though time does not permit us to elaborate, we all should remember that *Jihad* also makes up one of the cardinal efforts among all the efforts of *Deen*. What is meant by *Jihad* in this context is *Qitaal* [fighting in the path of Allah]. This is an extremely important effort, which the *Qur'aan Shareef* has made mention of on numerous occasions. It is sad to say that many Muslims are trying to water this down. They claim that in these times *Jihad* is not important.

الْجِهَادُ مَاضٍ إِلَى يَوْمِ الْقِيَامَةِ

AL JIHAADU MAAZIN ILAA YOUMIL QIYAAMAH

HUZOOR (ﷺ) has mentioned that *Jihad* will remain until the Day of *Qiyamah*.

Another great effort of *Deen*, is being involved in writing Islamic literature. There is proof of this, even during the time of NABI-E-KAREEM (ﷺ). HUZOOR-E-PAAK (ﷺ), used to write letters to Kings of foreign countries, and in this way HUZOOR-E-PAAK (ﷺ) gave *Da'wat* to Islam.

What is important to take note of here, is the different stages of each effort. What is meant by this, is that if one invites somebody, and in return he has nothing to show for the invitation, there would be no point in the invitation. First the *Maahol* [environment] was created. This is the Islam we are talking about. This is not the Islam that is merely noted in *Kitaabs*, and the *Qur'aan Shareef*, but not in the lives of the Muslims.

If people who are invited want Islam, Islam needs to be in existence.

Islam can never be understood from *Kitaabs*. Even if one becomes an *Aalim* through studying only from *Kitaabs*, one would think one has understood Islam, but Islam is a practical way of life. To understand something that is practical, in theory, is out of the question. Understand everything as is supposed to be understood. For example if a person reads in *Kitaabs* that according to Islam, upon the pronouncement of *Talaaq* three times, the *Talaaq* takes place. A non Muslim would get the impression that this is an abnormal society in which a divorce takes place by mere utterance of one word three times. As far as *Nikah* is concerned, all that is said is “NAKAHTUHA WA QABILTUHA”. The impression that non Muslims could get from this is that marriage and social life in Islam is a big joke, that marriage takes place by one word, and divorce takes place by one word. However, when one comes into an Islamic society, it is not the case.

If a person who lives in a western society, which is prone to crime, reads that the punishment for stealing in Islam warrants the cutting of the criminal's hand, he would imagine that the majority of the people in that society or country would be walking around with the hands chopped off. This is because his perception is that virtually all people are criminals. However, should he go to a Muslim country or society, he would notice that hardly anybody walks around with their hands chopped off. This is because if one person's hands get cut off, it serves as an example for the rest of society. In this way, the whole community is saved from this plague.

Today, on radio talk shows, and in various forms of literature, we try to prove to the non Muslim society that Islam is not a barbaric religion. Despite vociferous attempts, and all sorts

of literary attempts, the non Muslim society will not be able to comprehend nor understand the value of Islamic laws without having lived in an Islamic society. Only through the purity of having experienced living in an Islamic society will the value of Islamic law be understood.

Anyway, these are among the many efforts of *Deen*. Our *Buzrugs* have said that we should never claim that there is only one effort of *Deen*. There are as many ways of reaching Allah (سُبْحَانَ تَعَالَى) as there are His creation. Other *Buzrugs* have extended this detail in explaining that the ways of reaching Allah (سُبْحَانَ تَعَالَى) are as many as the breaths that the creation breathes. Therefore who are we to limit the mercy of Allah (سُبْحَانَ تَعَالَى)?

All efforts are in their place and all are required. If a person can fit himself into any effort, he should join in and make the relevant effort. If a person is involved in running a *Maktab* he should continue to do so. If a person is involved in the work of *Da'wat* and *Tableegh*, he should continue with that effort. If a person is linked to a *Khaanqah*, he should continue doing that work. However, those who are more versatile, and can manage participating in more than one effort, should **MASHAALLAH** continue, and strive to participate in as many efforts as possible. An ability of this nature should not be limited.

One should not give preference to *Dunya*, preference should be given to the efforts of *Deen*. Basically, one should do all one can, and as much as one can in the efforts of *Deen*. However, what is important, even though one is limited in his capabilities of assisting with *Deeni* efforts, is to support all the other efforts by way of *Du'a*. One should also render moral support to all the other efforts of *Deen* as well. One should not criticize either the other efforts of *Deen*, or those people who strive in serving any particular effort of *Deen*.

When one notices that something wrong is being done, and one is in a position to advise, one should do so, especially if one is an *Aalim*. One should not speak behind the backs of the people who are involved in that specific effort of *Deen*, one should speak to them directly. *Hazrat Moulana Shah Abrarul Haq Saheb* (دامت برکاتہم) says that if you see somebody making a mistake in his *Salaah* - correct him.

When you correct him you are not against him. To teach somebody the *Mas'alas* of *Sajdah-e-Sahwa* does not mean that you are against that person, but you are improving his effort.

Therefore if one sees anyone doing something wrong in any field, probably somebody who is involved in social welfare work, and he is not distributing the *Zakaat* that is given in trust to either him, or his organization, the correct method of distributing *Zakaat* should be explained to him. Another example of this is that a person is involved in 'the effort of *Waaz* [lectures] and *Irshaad* [speech], and he uses *Moudhu* [fabricated] *Riwaayaat* [narrations]. It should be explained to him that the narrations he is using are fabricated let alone *Dhaeef* [weak]. This does not mean that you are against him.

Somebody may be involved in the work of *Tableegh* and goes out in *Jamaat*. However, he leaves his wife to run the business in the care of a stranger, and arranges that this stranger transport his wife to the business and back. It should be explained to this person that what is being done is not right. This does not mean that you are against the person, you are correcting the person, and you are correcting his effort. Every effort is in its place, and every effort is required. Do as much as you can in which ever effort you can manage, and every Muslim should not only practice on *Deen*, it is our duty to make the effort of *Deen* as well.

Remember, when explaining to the person the visible wrong that is taking place in either his individual capacity with regard to *Deen*, or with his involvement in a particular effort of *Deen*, he should first be won over. He should not be told bluntly about any mistakes that are made. Also, his mistake or mistakes should not be highlighted to him in public. Assess the occasion, assess the person, and with diplomacy explain to him that the work being done by him is wonderful work, but if the one aspect of the work is done correctly, then the effort of the work done will shine out even more.

An apt analogy of this was given by a great *Aalim*, *Hazrat Moulana Khaleel Ahmad Saheb* (دامت برکاتہم), who now lives in *Madinatul Munawwarah*.

He is the *khaleefa* of *Shaikhul Hadith Hazrat Moulana Muhammad Zakariyyah Saheb* (رحمۃ اللہ علیہ), and *Hazrat* is the principal of *Daarul Uloom Asgharya*, a small *Daarul Uloom* in *Deoband*. One day, while sitting in the office of this *Daarul Uloom* in Azaadville, this type of talk was initiated, regarding *Ikhtilaaf* [differences] between the various *Khaanqah's*, also the *Ikhtilaaf* between the *Khaanqah* and the *Tableeghi Jamaat* etc. *Hazrat* added that since this talk had come out he, too, had a story to tell. His story follows thus:

There was a king who had three sons. All three sons had reached a marriageable age, and the king of the neighbouring state had a daughter, who had also reached a marriageable age. All three sons of the king wanted to wed the neighbouring king's daughter. Obviously all three of them could not espouse one girl. They sought counsel from their father who concluded that it would be stupid to take the proposal of all three sons to the neighbouring king. He then instructed each of the sons to go on their own to propose for the Princess.

The final decision would be made by the Princess and her father, the king. Each of the brothers went with their proposal to the neighbouring king.

The king's reply to each of their proposals was that he had decided sometime before that he would give his daughter's hand to the person who could accomplish some great achievement. He then gave each of the suitors a respite of two years, together with an unlimited sum of money, in order to develop the required accomplishment.

Two years lapsed, and when questioned by the king, the first brother had made known that his accomplishment was that of *Kashf* [divine inspiration]. He said that by looking into the palm of his hand, he could report the condition of any person, anywhere in the world.

The second brother explained that he also had attained a great achievement, which was TAYYUL ARD [reaching any spot on earth in the wink of an eye]. When questioned, the third brother replied that his achievement was that he had acquired a great medicine. Irrespective of the kind of disease or illness suffered by any person, a drop of this medicine on the tongue of the afflicted would cure him, even if the person be in the throes of death.

The king then requested the first brother to show what the condition of his daughter, the Princess was. Looking into the palm of his hand he told the king that the condition of his daughter was such that she was extremely ill, and on the verge of death. The king then requested the second brother to convey them to the spot where his daughter was [incidentally she was in a far off place]. He instructed the third brother to administer the medicine required. This was duly done. No sooner was the Princess given the medicine, she recovered.

After relating this story, [and this is just a story], *Hazrat Moulana Khaleel Ahmad Saheb* (دامت برکاتہم) said that none of the brothers could independently claim that he had saved the Princess. If the first brother did not show the condition

of the Princess, irrespective of the achievement of the other two brothers, the Princess would not have been saved. Similarly, if it were not for the other two brothers, the Princess would have died.

Hazrat Moulana Khaleel Ahmad Saheb (دامت برکاتہم) then pointed out, from the lesson of the above story, that the **Ulama** of the **Ummat** in the light of the **Qur'aan Shareef** and **Hadith**, show the condition of the **Ummat**, like the example of the first brother, they point out what the condition of the **Ummat** is. People involved in the work of **Jamaat**, take people from door to door, person to person, country to country, and the medicine for the hearts of the people comes from the **Khaanqah**.

Therefore, when the three work together, the **Ummat** will be saved. Those who feel that the effort they are doing is the only effort, and without this effort the **Ummat** will not benefit, are in fact destroying the **Ummat**. Remember, not only harming the **Ummat**, but actually destroying the **Ummat**.

If Ulama feel that they are doing the important effort of learning and teaching the **Quraan Shareef** and **Hadeeth**, and without this all other efforts are useless, or if those affiliated to the **Khaanqah** feel that they have realized that true object of life, if they feel that they have reached the true **Darja-e-Ihsaan** and people involved in other efforts are just wasting their time, or those in **Jamaat** and **Da'wat** feel that they are doing all the work, and **Daarul Uloom**s and **Khaanqahs** do not portray the real effort, they won't be benefiting, they would be harming the **Ummat**. This cannot be stressed enough. And in the **Aayat** that was recited, Allah (سبحانہ و تعالیٰ) says

يُعُوذُ بِاللَّهِ وَرَسُولِهِ لَئِن تَنَازَعُوا فَيَفْشَلُوا وَتَذْهَبَ
رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

WA ATEE ULLAAHA WA RASOOLAHU WALAA TANAAZAOO
FATAFSHALU WA TAZHABA REEHUKUM WASBIROO
INALLAAHA MAAS SAABIREEN

Be obedient to Allah and His Rasool, and do not have differences amongst yourselves. Do not fight amongst yourselves, don't have dirt in your hearts for one another, and if this is the case, [that you fight with each other], then, you will slip, and your courage, your strength will be destroyed.

This is what is happening in the world, and the enemy has got the upper hand over the Muslims.

Hazrat Moulana Abdul Hafeez Makki (دامت برکاتہم) narrated this incident to me, and between myself and *Hazratjee*, *Hazrat Moulana In'aamul Hassan Saheb* (دامت برکاتہم), he is the only *Raawi* [narrator]. *Hazratjee* had mentioned to *Hazrat Moulana Abdul Hafeez Makki Saheb* (دامت برکاتہم), about *Moulana Waheedud Deen Khan Saheb*. Many of us know him. He is a person who our *Ulama* do not really agree with in terms of his line of thought. *Hazrat Moulana* publishes a periodical called *Ar Risaalah*. This periodical is perhaps still in publication.

Moulana's effort of *Deen* was to prove the existence of Allah and Islam scientifically, and from examples in nature etc. This was his specialized field.

There was a time when *Moulana Waheedud Deen Khan Saheb* had some objections regarding the work and effort of *Tableegh*. This is common among many academics. He once came with a list of questions and objections regarding *Jamaat* work. He showed that list to *Hazratjee*, to which *Hazratjee* replied, "You are an academic, and the work you have reservations of is a practical work, whereas your objections are academic in nature. My intention is not to defend the work or cover-up in any way. What I would advise is that you go out for ten days with this *Jamaat* that is ready to leave, and observe

this work from a practical point of view. Then, when you return, if you still have any questions, I will gladly answer them for you. The way we are discussing your reservations won't benefit either of us, and time is being wasted."

With this *Moulana Waheeduddin Saheb* agreed and left with the *Jamaat*. Upon his return he said to *Hazratjee* that he had found all the answers to his questions. *Hazratjee* then asked him what he had understood. *Moulana Waheeduddin* replied that he had understood that he had to give his life for the work of *Jamaat*, and that his intention was to spend the rest of his days in the *Markaz*.

Hazratjee replied that he had not understood the work of *Tableegh*. This conversation continued for a while until *Moulana Waheeduddin Saheb* enquired as to what made *Hazratjee* so adamant.

Hazratjee's reply to him was in the form of a question. *Hazratjee* asked for a candid reply without the portrayal of humility. *Hazratjee* asked, "Is proving scientifically, and through nature, the existence of Allah (سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ) and the existence of Islam, to scientists and academics, your specialized field?" To which *Moulana Waheeduddin Saheb* replied in the affirmative. *Hazratjee* then asked if there was anyone else doing this kind of work. *Moulana Waheeduddin Saheb* replied in the negative. *Hazratjee* then pointed out that if *Moulana Waheeduddin Saheb* would spend his whole life in the *Markaz*, who would then shoulder the responsibility of the efforts he was applying. This is also required, as this too, is very important. *Hazratjee* in continuing his explanation pointed out that if *Moulana Waheeduddin Saheb* understood the work of *Jamaat*, he would then continue with the work he was doing.

Hazratjee concluded by saying that it was his desire that *Moulana Waheeduddin Saheb* should not only have one office in Delhi, but he should have offices in every major city in India, and all the countries of the world. This is the understanding of the work.

Once when **Hazrat Mufti Mahmood Saheb** (رحمة اللہ علیہ) was visiting our country **Hazrat** was in Azaadville, and I invited **Hazrat** to have meals at my place. After **Hazrat** had completed his meals, his **Khaadim, Moulana Ibraheem Saheb**, and other people who accompanied **Hazrat** were having meals, and we were only three or four people sitting together with **Hazrat** in the lounge, when **Hazrat Mufti Mahmood Saheb** (رحمة اللہ علیہ), just out of the blue said, “I have never given a **chilla** for **Jamaat** work in my life. I have never given 3 days, I have never made **Gusht**, I have never gone in **Jamaat** for a year.

However, a person who thought that I was not a **Jamaat** worker came to me and related a dream he had in which he saw **Hazratjee, Hazrat Moulana In'aamul Hassan Saheb** (رحمة اللہ علیہ) telling him, ‘**Mufti Saheb sola aana hamaare aadmi he**’ [**Mufti Saheb** is one hundred percent our patron].” What is meant by ‘our person’? The meaning of this is that the six points were inherent in **Hazrat Mufti Saheb’s** life.

Hazrat Moulana Ilyas Saheb (رحمة اللہ علیہ) said that he feared that time when people think that they are doing a lot of **Jamaat** work, but they will have no idea of what **Jamaat** work is. **Hazrat** meant that there would be a lot of **Khurooj** [going out], but the **Sifaat**, the six points would not come into their lives. The essence of the work of **Jamaat** is this, that the six points be very much a part of one’s life.

Whether one goes for **Gusht** or not, or whether one gives a **chilla** or not, though these are necessary, the important thing is that **Deen** should come into one’s life. Not only the six points, but **Deen** in it’s totality should come into our lives.

Anyway, this subject cannot be exhausted. Not enough can be spoken about this topic to bring about an awareness and realization to the importance of each effort. However, my advice is that wherever a person can fit himself in, in terms of the efforts of **Deen**, he should. Also, **Du’a** should be made for every

effort of *Deen* is well. One's full moral support should be given to every effort. Also, as we are making an effort for this *Dunya*, we should try to make the same effort for *Deen* in which ever field we can. Some people are involved in building *Masjids*, there are so many *Masaajid* that are required. Some are in the field of establishing *Makaatib*. Orphans have to be taken care of. Poor people whose *Imaan* is being bought by missionaries with dollars have to be looked after. There is so much of work to be done, where is the time to criticize one another?

Once, in England, someone mentioned to *Hazrat Moulana Abrarul Haq Saheb* (رحمة الله عليه) that there was *Ikhtilaafaat* in the community. When delivering the *Bayaan*, *Hazrat* initiated the talk by asking who said that only the eyes are necessary in the human body, and ears are not necessary. Or that the nose is necessary and that the mouth is not necessary, or that the brains are necessary and the heart not necessary? In this way, *Hazrat* pointed out in detail with analogy as to the necessity of each and every effort of *Deen*. Similarly, who would say that his house is complete, if he had the most modern kitchen, but no bedroom? Irrespective of how unclean the toilet is, without it, the house is not complete. Who can say that within the government, hospitals are necessary, but the police force is not? Or that the education system is necessary, but the people sweeping streets are not necessary? It is only when all the departments together, function properly, the country will progress. Should there be one defect in one department, the country will start going down.

May Allah (سبحانه وتعالى) give us the proper understanding so that we may work together. **Aameen**

اللَّهُمَّ ارْنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ
وَارْنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ

Our Sustainer show us the truth as truth, and grant us
sustenance of following it.

And show us falsehood as falsehood, and grant us the
sustenance to abstain from it.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

خلاصہ زندگی

- ❁ دنیا کے لئے اتنی محنت کر جتنا تجھے یہاں رہنا ہے۔
- ❁ آخرت کے لئے اتنی محنت کر جتنا تجھے وہاں رہنا ہے۔
- ❁ اللہ کی رضا کیلئے اتنی کوشش کر جتنا تو اس کا محتاج ہے۔
- ❁ گناہ اتنا کر جتنا تجھ میں عذاب سہنے کی طاقت ہے۔
- ❁ صرف اسی ذات سے مانگ جو دوسروں کی محتاج نہیں۔
- ❁ چپ تو اللہ کی نافرمانی کرے تو وہاں جا جہاں تجھے وہ نہ دیکھے۔

THE ESSENCE OF LIFE

- ❁ *Make that much effort to attain the world for as long as you are going to live here.*
❁ ❁ ❁
- ❁ *Strive that hard for the hereafter for as long as you are going to remain there.*
❁ ❁ ❁
- ❁ *Endeavour to attain the pleasure of Allah as much as you need Him.*
❁ ❁ ❁
- ❁ *Commit that amount of sin the punishment of which you are be able to endure.*
❁ ❁ ❁
- ❁ *Beseech from that Being only who is not dependant on others.*
❁ ❁ ❁
- ❁ *When you intend to disobey Allah go to that place where He cannot see you.*
❁ ❁ ❁